

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED"—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."
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ANSWERS
TO
"213 QUESTIONS WITHOUT ANSWERS,"
BY D. DE VINNE,
WITH REJOINDERS.
BY A. C. THOMAS.

141. Is there any other way to determine the sufficiency of the means employed than by the accomplishment of the end designed?

A. Yes; there were at one time sufficient means within the reach of every inmate of the State prison to have made him comfortable and happy. But the means did not accomplish the end; and why did they not? Was it not because they refused to use these means, or spurned them from them? If you say that the end, or thing accomplished, is always in proportion to the means employed or power to accomplish it, you materialize the human soul by making it subject to the same laws as dead matter, and consequently lay the blame of all the sin and misery in this world on the Most High. For matter of fact tells us, that our world abounds with sin, wretchedness and misery; but if your doctrine be true, man is not at all the occasion of it, but God, who has not made sufficient provision to prevent it. To what blasphemous conclusion, would your doctrine drive us!

Rej. In the two preceding Rejoinders will be found many remarks applicable to the foregoing Answer. In addition thereto, and particularly in reference to the illustration of the prison and prisoners, I observe, that man must be viewed as he is, and not as what he has been, or what he might have been under different circumstances. If a Philanthropic Society was formed, for the purpose of converting all the prisoners in our penitentiaries into honest men, would we be justified in affirming that the means by them employed were sufficient to effect the object contemplated, if that object should fail of its accomplishment? This question views those prisoners not as physical, but as moral agents, to be operated upon only by motives, and by the power of moral suasion.

I am not personally acquainted with the respondent, but I am impelled by a sense of justice to the Gospel, to state my conviction, that he is either grossly ignorant of the views of Universalists, or has wickedly misrepresented them. I cannot charge him with the latter—consequently I must accept the former alternative. If he supposes that we base our hopes of Universal Salvation on an expectation or desire that God will ever apply physical force to man as a moral agent, he "walketh in darkness and knoweth not whether he goeth." We have never allowed, but have always denied, that the mind is subject to the same laws as dead matter—nor do we conceive that such conclusion is consequent of our faith. We find it written, "Thy people shall be willing in the day of thy power," Ps. cx. 3, but we apprehend that the power spoken of is the power of his redeeming grace, and the willingness signified, a conformity in feeling and understanding to the purposes and pleasure of the Lord our God.

It is true, that sin and wickedness abound in our world—but these things, in the Divine economy, are temporary. They are designed for some valuable end, though for an end equally valuable, the object is not visible in all its bearings and relations. He whose kingdom ruleth over all, bringeth light out of darkness, order out of confusion, and good out of evil. In his own time, the "creature shall be delivered from the bondage of corruption into the glorious liberty of the children of God," Rom. viii.

142. Does not the law of God require all men to love Him supremely and their neighbors as themselves?

A. Yes; this is the Universal law of the Creator, equally binding on all in heaven, earth and hell.

Rej. God never gave a law which it is impossible for man to obey. He who, by any combination of circumstance, should be doomed to interminable woe, could not love God, even though the terrors of a million hells were presented to his mind as the penalty of disobedience.

143. Is it true, that "not one jot or tittle of this law shall pass till all be fulfilled?" Matt. v. 18.

A. The Scripture in the question is not quoted correctly. Was it a mistake? The text does not say this law, making it apply to the loving of God and our neighbor; but the law, referring to the ceremonial law, every jot and tittle of which was fulfilled by the death and suffering of the Savior. How hopeless and destitute of scriptural proof, must that system be which resorts to such attempts for support. You insinuate that God will make all keep this law, that is, love Him supremely; but does He? Look at the world. Can you believe that all men love God?

Rej. It is true, that the word "this" is not in the text referred to in the question—but that the law which commands us to love God and our neighbor was intended by our Savior, I shall presently make appear. The respondent, in rebuking me, has fallen into the condemnation of those who would "make a man an offender for a word," Isa. xxix. 21. He takes upon himself the responsibility of affirming that "the ceremonial law" was referred to in the text quoted in the

question! I consider his rebuke, (when viewed in the connexion in which it stands) a specimen of the charity of a bigot, not to say an evidence of hypocritical righteousness. This holy cant is especially disgusting, when it proceeds from a man who possesses a character for candor and good feeling.

Jesus expressly declared that he came not to destroy the law and the prophets, but to fulfill, Matt. v. 17. He exhorted his disciples to do unto others as they would have others do unto them, with the assurance that "this is the law and the prophets," Matt. vii. 12. In stating the requirement to love God and our neighbor, he certified his disciples, that "on these two commandments hang all the law and the prophets," Matt. xxii. 30. It is written, "Love is the fulfilling of the law," Rom. xiii. 10. And again, "For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself." From these quotations we learn that love to God and man is the spirit, the very essence of the whole law, one jot or tittle of which shall in no wise pass till all be fulfilled. On these grounds, the Question was predicated—and of the weight of the inferential argument our readers must judge.

The question of the respondent, viz. whether all men now love God, is not to the purpose. Whether they ever shall thus love him, in obedience to that law which love only can fulfill, is the subject of inquiry.

144. Does not justice require of us the fulfillment of the law of God?

A. Yes.

145. Will not justice be eternally violated if the law of God be not universally fulfilled?

A. Yes.

146. Can they fulfill the law of love who are rendered eternally miserable?

A. No—not after they have become miserable, for in that state they cannot love God; but observe, it was by their own sin that they fell into that state: their own voluntary and persevering rebellion incapacitated them for it.

Rej. I am shocked beyond measure by the revolting conclusions consequent of the creeds of men. According to the respondent's reasoning, cruelty, hardness of heart, and absolute iniquity, are attributed to "the Father of Mercies." In the first place, God creates beings of want and desire, surrounds them with tempting influences, gives them a law with the penalty of endless misery attached, beholds them going from one depth of depravity to another, dooms them to irretrievable wretchedness; and then, in this condition, requires them to do what he knows is an utter impossibility. A viler and more abhorrent character than this, cannot be ascribed to the Devil!

What if men should, by their own sin, become incapacitated to obey the law of God, would it not be justly their duty to perform to do what it is utterly impossible for them to perform?

Let us illustrate this subject. A father has a dear child. He sends this child on an errand to a neighbor's house, directing him to take a certain road. The child, being led aside by the prospect of a better pathway, falls over a precipice, breaks both his legs, and becomes totally blind. The father walks to the verge of the precipice, looks down upon the child, and orders him to proceed on his journey. The child replies, "I cannot see the way; and besides, both my legs are broken." "I know you cannot go," says the father, "but still I command you to go. It was your own fault that you fell over this precipice; and my command still is, you must stand upon your feet, and go the journey I bade you. If you do not, (and I know you cannot obey me,) you may become the prey of wolves for aught I care."

Now who is there that does not perceive the cruelty, hardness of heart, and iniquity of such a demon in human form? And I consider it little less than defamation of the sacred character of God, to allege that he is governed by similar principles.

147. Can justice require the obedience of the sinner, and at the same time require his eternal disobedience?

A. Justice requires no disobedience. The state of the case is this: Justice required obedience; the creature, at first, was amply able to render it, but would not; and by a long course of sin, finally lost even the power to do it. Yet the just law of God, being infinite in its demands, required his obedience as much as ever. Suppose you lend your neighbor one thousand dollars for a day, and instead of making a proper use of it, he should gamble it all away that night, would his inability, under these circumstances, clear him in the law or equity from the debt? So the lost in perdition cannot love the Lord; for like the gambler they here sinned the power to do so away, yet justice will forever require them to do it.

Rej. A plain syllogism will make it evident, that, according to the respondent's views, the justice of God requires the eternal disobedience of the sinner. Thus: He who is rendered eternally miserable, must be eternally disobedient;—Justice requires the eternal misery of the sinner; therefore, Justice requires eternal disobedience to the law of God. For the law of God requires that all men should love him, which they could do if rendered eternally wretched. Consequently, Justice must require the obedience of all, and at the same time demand the eternal disobedience of a part!

The illustration of a thousand dollars has been several times introduced by the respondent. It is plain, that if you were so foolish and wicked as to lend a man that sum of money, knowing or even suspecting that he would gamble it all away, or use it in any way to his injury, you could not complain of his subsequent inability to discharge the debt. Nevertheless, if you were governed by the feelings and principles the respondent ascribes to Deity, you would tear the poor sinner from the embraces of his wife and children—you would lock him up with chains—dren—you would lock him in a loathsome dungeon—you would exclude him from the wholesome air and glorious sun-light—you would feed him with bread and water—you would stand at the door of the dungeon, and continually say, Pay me what you owe me!

And in so doing, you would imitate the character you ascribe to the Almighty!

148. If "whoever offereth praise glorifieth God," Ps. i. 23, can he be glorified by those who have no cause to praise him?

A. There never was a being who had not at one time cause to praise the Lord; even the lost in hell had it once and might have had it to all eternity.

Rej. It matters not what cause to praise God any being once had, or what cause he might still have had. The Question views that being, not as he was, and not as he might have been, but as he is. The inquiry is, has he now cause to praise his Maker?—If he has not, it is plain that he cannot glorify God.

149. If any one be rendered eternally miserable, can he have cause to praise his Maker?

A. No, not after he has become so, but then he might have avoided it. See on No. 147.

Rej. See on No. 147. Then it follows that as many as become eternally miserable cannot glorify God—for they will then feel no cause to praise him! The reflection that they might have avoided this doom, will furnish no cause for gratitude, and consequently there can be no praise.

150. Will God ever place some of His creatures in such a situation that they cannot praise Him?

A. No, but they may put themselves in such a situation. God never banishes a soul from himself until that soul by a long course of sin, has as fully disqualified himself from serving him, as one who puts out his own eyes is disqualified from seeing.

Rej. A man to be so situated as to find it impossible to praise God, must experience more pain than pleasure—and this would constitute existence any thing but a blessing. God, however, never gave power to man to constitute existence, on the whole, a curse. So the assertion of the respondent, that men may place themselves in such a situation that they cannot praise God, is altogether gratuitous. Equally unfounded is the assertion in the latter part of the Answer. But admitting, for the sake of the argument, that a man may by sinning become as fully disqualified from serving God, as he who puts out his eyes is disqualified from seeing—what is the conclusion?—Plainly that such an one's moral affections and feelings would be totally destroyed.—In this case he could neither suffer nor enjoy! A man whose eyes are put out, cannot see—a man whose moral sense is destroyed, cannot feel. Why, then, contend for the endless punishment of such a person? You might with equal propriety inflict stripes on a stock or stone.

151. Do you believe that endless punishment would

A. Yes, it will exhibit as an assembled world the glory of that Holiness which "cannot look upon iniquity." If God were not to punish sin, it would fairly imply that there was in him a want of holiness.

Rej. The question is not whether God will punish sin—for we all believe that he will—but whether he will eternally punish any of his creatures. According to the respondent's theory, the holiness of God will be shown in the infliction of unmerciful punishment! Would not the utter destruction of sin more strongly attest the holiness of God, than the endless agony of myriads of sinners?

There is something truly shocking in the supposition, that a holy being will manifest by allowing unholiness to be eternally perpetuated. Equally shocking is the diabolical idea, that the spirits of the just made perfect in love, will sincerely praise the Almighty for such an exhibition of his holy abhorrence of sin! Parents, Christians, discard the wicked thought!

152. Can you "rejoice in hope of the glory of God?"

A. If I am regenerated I can; but if not, there remaineth "A fearful looking for of judgment."

Rej. As the respondent cannot "rejoice in hope of" endless damnation, either he is not a regenerated man, or endless damnation cannot glorify God. It is just and proper that in every man whose faith is looking for the damnation of his neighbors there should be "a fearful looking for of judgment for himself!"

153. Would not the salvation of half of mankind glorify God more than the salvation of one fourth?

154. Would not the salvation of nine-tenths of mankind glorify God more than the salvation of one half?

A. We will allow that there is more glory in Salvation than in destruction; but God will be glorified in either case. You seem to state your question as if man had no agency and that God were the sole cause of destruction or salvation.

Rej. So far as the two Questions are concerned, it matters not who is the cause of damnation or salvation. I have noticed in the progress of these Answers and Rejoinders, that wherever a Question presses rather closely, the respondent mounts his favorite hobby of "free agency," and endeavors to make his escape.

In case endless damnation can glorify God, the following among many passages that might be quoted, are unintelligible to my mind. Moses said to the Lord, "Show me thy glory." The answer was given—"I will make all my goodness pass before thee," Exod. xxxiii. 18, 19. "The goodness of God, then, is his glory." "The heavens declare thy glory," Ps. xix. 1. But I have yet to learn that they declare endless misery! Salvation must afford matter of praise—but damnation cannot. Nevertheless, if God will be glorified in either case, then we ought to find it written in Ps. i. 23, "Whoso eternally blasphemeth my name glorifieth me."

Why should not cursing be as acceptable to God as blessing, if he is glorified in either case? If the respondent be correct in his views, Paul should have said, "Being filled with the fruits of unrighteousness to the glory and praise of God." Phil. i. 2. Christians say much about seeking the glory of God. Why should they not feel easy about this matter, if God is glorified in damnation

as well as in salvation? But enough of this. The idea is ridiculous and absurd.

155. Can we give "Glory to God in the highest," without believing in the salvation of all men?

A. Yes; but we could not give glory at all, if, on your supposition, God were to save the good and bad without any regard to their moral character; for this would imply that there was in him a want of those moral excellences which can render character glorious or venerable.

Rej. Then it appears that the respondent must believe in endless damnation in order that he may be enabled sincerely to join in the angelic chorus, "Glory to God in the highest: on earth, peace, good-will to men!" According to his representation, the new song of Moses and the Lamb would be deficient in harmony, were it not for the mingling therein of the shrieks and groans of the damned!! The nectar of eternal life must be rendered palatable by the tears of the victims of God's wrath!!

The respondent is informed, that the salvation in which Universalists believe is a salvation from sin, a deliverance of all men from the power and dominion of evil, the implantation of the whole man into the image of Christ. We have no idea that God will save sinners in any other way. And we can, and do, give "Glory to God in the highest," because we believe that all men will be saved in this manner.

156. If "all have sinned and [thus] come short of the glory of God," Rom. iii. 23, would eternal sinning mend the matter?

A. No.

157. Shall "every tongue confess that Jesus Christ is Lord to the glory of God the Father?"

A. Yes, even the lost will confess that love and salvation which they slighted; and in this way, render the goodness of God glorious.

Rej. The Scripture passage quoted in the Question is Phil. ii. 2. Paul says not a word about the lost. Jesus was "appointed heir of all things," and he declared that he would "lose nothing." Paul does not say that some "will confess that love and salvation which they slighted." He declares that "every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father." He also testifies as follows: "No man can say that Jesus is the Lord but by the Holy Ghost." 1. Cor. xii. 3.

158. Is endless misery "good tidings of great joy which shall be to all people?"

A. No; not abstractly. See No. 2.

Rej. Then endless misery is "no part of the Gospel. Mark the emphatical language of the ambassador of the Almighty: "FEAR NOT: for behold I bring you good tidings."

159. Could man be endlessly miserable without being endlessly a sinner?

A. No: See on No. 147.

160. If sin exist eternally, can it be true that Christ was to "finish the transgression, and to make an end of sin?" Daniel ix. 24.

A. Dear sir, do get out of the Babel of confusion. The making an end of sin, refers as you must know, to the typical sin-offering which Daniel said was to have an end when Christ the anti-type was offered up; and not to any fancied extinction of sin by irresistible power to the destruction of man's moral liberty.

Rej. Dear sir, keep cool. I am not in Babel, but in the New-Jerusalem. My eye is directed to Jesus, and I hear a voice saying, "Behold the Lamb of God who taketh away the sin of the world." He is the propitiation for our sins and not for ours only, but for the sins of the whole world." I can address myself to sinful humanity, and say, "I have seen and do testify that the Father sent the Son to be the Savior of the world." In the one offering made on the cross, I behold the foundation of that economy of love which shall eventually "finish the transgression, make an end of sins, and bring in everlasting righteousness." This is no fancied extinction of the power of evil—it is the testimony of the Bible. I believe it will be accomplished, not to "the destruction of man's moral liberty," but in accordance with the will, purpose and promise of the Almighty. Daniel saw in prophetic vision the fulfillment of this glorious plan of grace, and he speaks of the offering of the Messiah as the introductory scene of that kingdom which shall not be delivered up to the Father until the whole world of mankind is reconciled to God, 1 Cor. xv. 28.

161. As Jesus "gave himself a ransom for all men," can he ever "see of the travail of his soul and be satisfied," if endless misery be true?

A. Yes he will be satisfied having done all to save man which could be done consistently with his moral agency. What could I have done—that I have not done. Isaiah v. 4.

Rej. Suppose that the closing scene of time has arrived. Millions for whom Jesus gave himself a ransom are doomed to endless woe. He shows his wounded hands and feet, and his bleeding side. He looks on the victims of unending torment—he hears their agonizing cries—he speaks—"I now see of the travail of my soul—I am satisfied!"

Christian! thinkest thou that the blessed Jesus, the friend of sinners and the man of sorrows, could utter language like this in view of endless woe?

162. Do you hope that endless misery may prove true?

A. It is properly no object of hope, but of fear.

Rej. Then the respondent does not hope that endless misery may prove true. He simply possesses the fear that hath torment in relation thereto.

163. Is "faith the substance [or foundation] of things hoped for?" Heb. xi. 1.

A. Yes, and also the evidence of things not seen.

164. If endless misery be not a thing hoped for, can it be a part of the Christian faith?

A. Most certainly—for it is the evidence of things not seen. We have not seen, or

experienced the awful penalties annexed to God's law, but the evidence of their existence is found in God's word, which we ought to believe.

Rej. If faith be equally the foundation of things hoped for and the evidence of things unseen, it must follow either that endless misery is not a part of the Christian faith, or the Christian is required to hope for it. God's word contains not a particle of evidence in proof of unmerciful punishment. "God is love."

165. Is it certain that one soul will be eternally lost?

A. Yes, we know this now, for our Lord said that the Rich man died, and was buried, and in hell he lifted up his eyes being in torments. Luke xvi. 23.

166. Is it certain that one soul will be saved?

A. Yes, for Lazarus was carried to Abraham's bosom, and Enoch and Elijah were translated to heaven.

167. Is it certain that all will not be damned?

A. Yes.

168. Is it certain that all will not be saved?

A. Yes.

Rej. The respondent is guilty of palpable perversity in the preceding Answers.—He knew at the time that he was attempting to evade the force of these questions.—He was perfectly aware that plain, honest replies, would involve his creed in difficulties which no man could obviate. Hence he deemed it expedient to twist the tenor of the respective queries, in order to destroy their force. I should not hypocritically were I to assign a different origin to the evasions in review.

Let us look at the matter. On the ground that man's eternal destiny is suspended upon his own exertions, it is not certain that a single soul will be saved—it is not certain that one will be lost! Consequently, it is not certain that all will not be saved!!—Allow, if you please, that it is certain all will be saved if they use the proper means, still, if there be no certainty as to the adoption of the proper means there can be no certainty as to the end. Allow, on the other hand, that all will be damned if they do not adopt the prescribed measures—still the uncertainty as to whether those measures will be adopted, involves the end in as much uncertainty as we found the former case.

From these self-evident positions, we draw an appalling conclusion. Uncertainty is nothing but another name for chance—and chance is Atheism! I am satisfied that the system of Arminianism is neither more nor less than Atheism in the disguise of Christianity! It leaves every thing at loose ends, so to speak—suspends our most important eternal interests on uncertainties—and virtually rests our endless woe on a system of Atheism.

In order to avoid this appalling conclusion—or rather to keep the Atheistical out of view—the respondent evades the force of the Questions. And to present some appearance of plausibility he introduces the Rich Man and Lazarus. But this citation is not in point—for I deny that it has any reference to the immortal state—and even allowing that it has such reference, it must be considered, not as a prospective but a retrospective event.—The question is not, "Is it certain that one soul has been eternally lost?" but "Is it certain that one soul will be eternally lost?"—thus plainly referring to men now alive, or who may yet be born into the world. The respondent knew what the questions were leading to—and hence his fear to look them in the face.

SALVATION BY GRACE.

There is, perhaps, no one point in theology upon which more professing Christians will agree, than in the doctrine of salvation by grace. Scarcely can you find a man, who professes faith in the Christian religion, who will not say at once, he believes that the salvation of man depends entirely upon the grace of God, and that no works of ours can merit or purchase the boon. It is not our object in this article to controvert, or deny the truth of this doctrine, for we believe it there is no one truth more clearly revealed in Scripture than another it is this. But it ought to be known and understood that a great part of those who in theory give assent to the truth of this doctrine, and contend for it most valiantly, do in fact, and in practice, believe no such thing.

To prove what we here assert we need only appeal to facts. Here is a man who is laid in the dust by the stroke of the king of terrors. The inquiry arises in reference to his future condition, whether he will be saved or lost. Go to the popular religionists of the day and ask an opinion upon the subject, and the reply will invariably be something as follows: I know not what the man's condition may be, for I know not his character.—What kind of a man was he? Had he been converted? Did he lead a pious praying life? Did he delight in the worship of God, and was he resigned in his last moments? If all these questions can be answered in the affirmative, it will be thought a very clear case that he will be saved, but if not he will be sent to hell. Now the intelligent reader will perceive that the criterion of judgment, here adopted, to decide upon the salvation or damnation of man, is not the grace of God, but works. Were this a single circumstance, we might, perhaps, attribute it to the ignorance of an individual.

But such is not the fact. The same mode of disposing of the question will be adopted by ninety nine out of an hundred, in all grades, from the Doctor of Divinity down to the humblest laymen in the church. Men who thus blow hot and cold must not blame us if we do not give implicit credit to their professions of faith in salvation by grace. Such men, may cry out against the doctrine of salvation by works as much as they will, the truth is that they base their hopes of future bliss upon it, invariably proceed upon the supposition of its truth when deciding the question of the salvation of others.

We need only remark further, that the proper mode of ascertaining what will be the future condition of any man, is not to inquire about his works, how he lived or how he

died, but how will the grace of God raise him from the dead? — If he comes forth according to the testimony of Christ, as the angels of God which are in heaven, we need not go back to the imperfect works of this life in order to ascertain whether it will be well or ill with him. [Inq. & Anchor.]

CHRISTIAN INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDINER, JULY 25, 1834.

THE CAUSE.

We think the religious horizon — so to speak — gives at the present time cheering prospects of good for the cause of Universalism. Limitarianism, which for centuries past, has had almost a resistless sway all over Christendom, has evidently exhausted its strength by the violence of its efforts, and is tottering to its final fall. God speed the day! Particularly within the last quarter of a century, the advocates of Universal grace — though few in number — have done valiantly in contending earnestly for the faith once delivered to the saints. At all points, the enemy has been met and signally repulsed. There is nothing left for limitarianism to swim upon, but the scattered fragments of its own wreck. The work of demolition has been done. The great controversy has been virtually decided in our favor. The autodox themselves are sensible of this; — hence their great unwillingness at this time to prosecute the controversy, or to allow their disciples to see or hear both sides. If, indeed, once in a while a limitarian clergyman dares enter the field and accept of a proposition to discuss the merits of his doctrine, we find, immediately, that he is marked and rebuked by his brethren as pursuing a most impolitic and dangerous course. Keep still, say they; seal your lips; close your ears; see nothing, hear nothing and say nothing about Universalism. Discussion they dread — and why? Clearly because they have suffered all in consequence of it. Now, truth never shrinks from investigation. It is they only, who are secretly conscious of their own errors and weakness, that deem and avoid discussion. The late violent struggles of the limitarians, also, show plainly enough that they are sensible of the falling condition of their cause. Like a man who takes a large and intoxicating draught of ardent spirits, partly to keep his courage up and partly to afford him extra strength for a deed of daring, they have made themselves intoxicated with the spirit of proselytism, and in this uncomely mood have sought their cause. Their strength however is about expended; a tremulous weakness has followed their exertions, and they appear to us now laboriously gasping in the throes of death.

In view of this state of things, the active and judicious friends of Universalism in various parts of the country, seem to be turning their attention to the best means of building up the cause — the way for which is now thus made clear. They consider the work of demolishing autodoxy as about completed. The trees are felled; the ground is broken up, and now the determination is to cultivate the good seed in view of a harvest of the fruits of the spirit. We rejoice to perceive this disposition becoming prevalent. To be always clad in armor of hostility against the errors of the times is neither a pleasant attitude in itself, nor does it leave much time for the cultivation of the good plants which we believe are destined to flourish under the influence of Universalism. By devoting our chief attention to the spiritual and practical benefits of our system, we are satisfied we shall do more than can be done in any other way, to build up Universalism, to extend its triumphs and to give it a permanent establishment. And this must be the object now. We believe the public and the world will derive a vast amount of good by the general influence of our sentiments; and it is this consideration which attaches us so warmly to them. But to secure this good, it is manifest we must do something more than to tear down error; we must build upon the ruins the glorious temple of Truth! and inculcate all those principles, spiritual and moral, which give strength to virtue and piety.

As a farther encouragement which we think can be derived from the signs of the times, we believe there exists in our clergy a determination to make themselves more active in the cause than they have heretofore been, and to qualify themselves for enlarged spheres of usefulness and duty. There is a desire to "go on to perfection" — to make themselves thoroughly acquainted with the science of theology and to avail themselves of all the lights which can be gathered from modern and ancient times. This promises much in behalf of the cause. Moreover we have noticed of late a greater accession than usual, of laborers in the vineyard — chiefly of a description of young and educated men, who have engaged in the cause with a hearty good will and a religious desire to acquit themselves honorably as ministers of Jesus Christ. Even autodox Colleges in several States are furnishing additions to the Universalist ministry.

Still, amidst these encouraging circumstances, doubtless as members of the denomination we need to be stirred up to consider what can be done with the best effect to promote the cause of truth. It will not answer for us to run simply till we get ahead of the limitarians, and then lie down and suffer them to trample over us. Nor must we feel so indifferent to success as to prefer our ease to our duty. Sacrifices must be made. Whatever course is thought by the brotherhood generally best to be pursued, we must cheerfully accede to it and lend what strength we have for the accomplishment of the great object. Minor differences should never be allowed to divide our strength and render us a prey to our watchful adversaries. If we believe Universalism is the doctrine of the Gospel — as it doubtless is, — we must love the doctrine ardently; and show our love for it "before the face of all the people." We must urge it upon the consideration of the people "as we sit in our house, and when we walk by the way." We must let the world see we are not only "not ashamed of the Gospel of Christ;" but that we rejoice and glory in the doctrine. A proper self respect will never fail to engage the respect of others. We wish our brethren to think upon this subject, feelingly and seriously. We must have a revival — aye, a revival in the true sense of the word, — a new interest, a new zeal and resolution in the cause. In this way the Lord will be with and bless us; — he will give grace and glory and withhold from us no good thing.

AUTODOX OPERATIONS.

If our autodox brethren are to be censured for the measures they pursue, — it must be confessed they are entitled to praise for the respect which they show to their own cause, and the zeal and perseverance with which they engage in it. Take this State, for instance. Every body knows, that autodoxy here is in a humiliating minority and is generally viewed with distrust and abhorrence. They have, indeed, a number of Societies — but few of which are large — and a fair proportion, we presume, of wealth amongst their members. Still, one would think it was as much as they could do to sustain their ministry in those parishes where the average means of support are found to exist. But how is the fact? Let the Report of the Trustees of the Maine Missionary Society, made last month for the preceding year, show what they have done and are doing to sustain and to extend their cause in the State. From the Report we learn that during the year ending in June, the Society has employed no less than eighty one missionaries within the State, the aggregate of whose labors amount to twenty years labor. Of these, nine have been settled in the ministry, during the time of their employment; and two are now under a call. Now in a good cause, what ought eight, one ministers, suitably qualified, to accomplish in a single year? They are stationed or travel into every part of the State — wherever there is a chance, by any means fair or foul, to make proselytes and gather churches; and with ordinary success, it ought to be expected that they should make headway — especially if the friends of truth in the mean time are sleeping whilst they are thus busily engaged in sowing the tares of error.

Now we do not mean to approve of the craft in which their plans are laid, nor of the deceptions by which they obtain their gains; but we do say they are to be commended for the engagedness which they evince in their cause and for the sacrifices they are ready to make for its promotion. We wish the Universalists in Maine would do as much, in proportion to their ability, for the establishment and spread of their own cause, as the autodox do for the preservation of theirs. And why will they not? Do they not love the cause? Do they not desire to see it flourish? Do they not think there is a duty upon them to perform their part honorably in extending a knowledge of the truth amongst their fellow men? Doubtless they do; but they have no media of accomplishing the object; there is no system for a concerted and united operation. The late order taken by the Maine Convention contemplates something of this kind. Br. Stetson is now out on the duty of presenting the subject to the brethren. If he meets with warm hearts amongst the brethren and is successful, a course of operations will be adopted according to the means afforded: if he, on the contrary, is received coldly and does not succeed, we shall all feel our weakness, and become, measurably, disheartened. We trust all the friends of our cause in Maine will respond to the object of the Convention.

CONVERSIONS IN THE MINISTRY.

The Concord N.H. "Star" communicates the pleasing intelligence, that a clergyman of Newbury, Vt. by the name of Isaac Hall, who was formerly a preacher in the denomination called "Christians," has embraced the doctrines of the Gospel of Universal grace and Salvation, and is engaged in the ministry in Corinth, Vt. and Warren, N. H.

NEWBURYPORT.

The writer of "Journeying Sketches" in the Portland Baptist Advocate, speaking of the recent mental epidemic, otherwise called religious excitement, in Newburyport, says: "The late revival has been more general than any which preceded it in the history of this place. And it may be remarked, that an unusual number of Universalists and deists [charitably mark the association, friendly reader,] who were champions in the cause of opposition to the doctrines of Christ, have become new creatures, and united with orthodox churches. The "orthodox churches," every body knows are made up of "new creatures": any one will observe this, by contrasting their real characters with such as do not belong to "orthodox churches."]

Now we suppose it would be no sort of use to ask Editor Wilson, or his correspondent, to furnish the names of the Universalist champions in the cause of opposition to the doctrines of Christ, or otherwise to give proof that such have joined orthodox churches. It is the common custom of editors like Mr. Wilson, (who publicly avows that he cares nothing about things true and useful, if they are like to conflict with his human creed,) or like his journeying correspondent, to make statements from fancy, or as they would wish to have them, and to deem it out of character and, indeed, an insult, for any one to ask for proof of their stories. This is the first time we ever heard of Universalists converted to orthodoxy in Newburyport. Indeed, we never knew there were many believers in that town. Certainly there is no Universalist Society or preacher there — a tolerable evidence that Universalism has not many friends in that town. However, Br. Whittemore, we believe, has lately visited that town, and doubtless knows something about the facts in the case; and we now call on him to say how much truth there is in the statement in Zion's Advocate. We are specially desirous to ascertain the fact — for a particular reason. Will Br. W. oblige us by giving us the information?

GRAHAMISM.

It is well known there has of late been a certain gentleman visiting several parts of our State, by the name of Graham, delivering a course of Lectures on the science of human life; the Lectures however, we believe, relate chiefly to diet, insisting rigidly upon an entire abstinence from animal food, and recommending in all cases a *concorda vegeto*. We are not much acquainted with the merits of the controversy which has followed these Lectures; though we understand they have occasioned a considerable excitement. Mr. G. did, indeed, come into the place of our residence, Augusta, and propose to deliver his course; but the manifestation of his chief object, which was to get money, and his abuse of our citizens gratuitously in his first Lecture, prevented his obtaining a class; whereupon he went to Portland and called out full houses. Since his departure, we perceive several ladies of P. have caused their proceedings to be published, signed by "Mary C. Porter, Chairman," (Chairwoman?) and "C. G. Rogers, Secretary," in which they express great confidence in Dr. G. and his principles. This is a strange world; — how people do love excitement! and when one thing gets worn out, how eagerly they will fall upon another! Our maxim agrees with that of the apostle, — that, in short, we be "temperate in all things," temperate not only in eating and drinking; but temperate in our measures to advance temperance.

DR. ELY.

Not a word yet from Dr. Ely! — What can this mean? Our charity and apologies in his behalf, are almost exhausted. It is now several weeks since Br. Thomas' last letter to him; and as yet he is speechless. For a time we charitably concluded that the whole of the Dr.'s time and attention at present were taken up with the great Presbyterian meetings in Philadelphia, and that this might be a reason for him to neglect his paper and correspondents. But these meetings have dispersed, Dr. E. appears to have returned to his post, filling up column after column with his remarks on divers other subject, — yet not a line, not a word is seen to explain his silence in this controversy. We begin to believe — as we know the Dr. to be pretty honest — that he has become converted, and is waiting to take a new observation, hoist his sails and commence on a different tack. May we not be right? Dr. E. knows as well as all the readers of the controversy know, that Br. T. has proved too much for him; he cannot but be sensible that the Evangelist has got the better of the argument. We hope in due time the Dr. will come out like an honest man, fearless of consequences, and confess that he was utterly disappointed in not being able longer to defend his doctrine, and make a frank avowal of his belief in Universalism. This might be too much to expect of any but an honest man; but we have always regarded Dr. E. as honest, and should not be surprised to see such an avowal from

him. By the way, we noticesince he has maintained silence in relation to Br. T.'s last, there has not been one word in his paper against Universalism, nor a remark editorially favourable to endless misery. Has the fact any meaning in it? If the Dr. does not speak before long, we recommend that Br. T. make a personal call at the Dr.'s hospitable door, and ask an explanation — for the information of Br. T.'s friends, and the public.

We know the orthodox are not satisfied with this controversy. Several within our knowledge, have been heard to express their regret that Dr. E. ever consented to engage in it; and knowing that he has failed, they now attempt to save themselves by decrying Dr. E.'s talents and abilities? We heard no such drawbacks on Dr. E.'s standing, till since this controversy commenced. Up to that time, he was their great gun. — Now he is "not a great man," he is an "impudent man," — an "ambitious man" and the like. It is death to any autodox man and his system to engage in a discussion on the merits of Universalism.

THE SOUTH.

The Trumpet informs us that Brs. Manzies Rayner of Portland and Zenus Thompson of Saccarappa propose to proceed the coming Autumn into the Southern States — particularly North Carolina — and to spend the winter in preaching the unsearchable riches of Christ. Doubtless "a great door and an effectual" is opened in that region for the ministry of reconciliation, and there are, perhaps, few or none who could go and labor in that field with greater promise of usefulness, than these brethren. We pray that the grace of him who giveth the increase may bless the labors of Paul the planter and Apollos the waterer.

CHRISTIAN EXAMINER.

The secular papers of Boston appear to be very much excited on account of an article reckoned as blasphemous, published in the last number of the Christian Examiner, the Unitarian Quarterly. The article is a review of the production of a Berlin Professor on Christology. We have but barely looked over a few pages of the article; but must confess were utterly astonished to notice such sentiments as are there put forth from the highest Unitarian source, in relation to the Scriptures, which are pretty plainly declared to be not the word of God. The apostles are represented as not understanding the Old Testament — as men who made false quotations, and as having no claims to inspiration. Such an article is greatly to be lamented. The Boston papers are loud in their demand that the Attorney General of the Commonwealth cause the editor of the Examiner — one of the most eminent Unitarian clergymen in Boston to be indicted for blasphemy. What the result will be, cannot be foreseen.

SUICIDE.

We learn from the Trumpet, that the wife of Rev. S. R. Storrs of Braintree Mass. an autodox clergyman, committed suicide by hanging about a fortnight ago. — This event must be an afflictive bereavement to Mr. Storrs. This gentleman is known to many of our readers as the Agent of the Home Missionary Society, who has travelled largely in Maine, traducing our character as a State for the want of autodoxy, and greatly abusing Universalists. He is the gentleman who publicly styled the Universalist Church in Waterville the Bohon Upas. — Often has he descanted against Universalism as a licentious doctrine leading to self murder. We sincerely pity Mr. S. in this severe affliction; perhaps it may teach him more caution hereafter in charging Universalism with tending to suicide. His lamented wife certainly was not led to destroy herself by this doctrine; for she was autodox as her husband.

LA MOILE ASSOCIATION.

This Universalist body met in — the Minutes as published in the Watchman, do not tell us where, — on the — we are not told when, but somewhere in Vermont, in June or July, — and was organized by choosing Br. T. Browning, Moderator, and Br. E. Ballou, Clerk. Ten ministers were present, of whom Brs. T. Browning, B. H. Fuller, K. Haven and J. Gregory, preached. Resolves, to investigate the charges brought against Br. E. A. Garfield, and recommending the Norwich University, were passed.

DEDICATION.

The new Universalist meeting house just completed in East Cambridge Mass. was dedicated on Sunday last, — Sermon by Rev. B. Whittemore of Boston.

NEW WORK.

We acknowledge the receipt of a new work "Published at the Trumpet Office" bearing the title of "An Examination of the doctrine of Future Retribution on the principles of morals, analogy and the Scriptures, by Hosea Ballou." We have not examined its contents, but doubt not that Br. Ballou has treated this subject with his usual ability. We are indebted to Br. Whittemore for this favor.

COMMUNICATIONS.

For the Christian Intelligencer.

ITINERANT MINISTRY.—No. 1.
Br. DREW. — As I have been enlisted, by the Board of Directors, as their Agent, to promote the object of an Itinerant Ministry, permit me to give my present views upon the subject, to the public, through the Christian Intelligencer. Many persons may read in a few weeks what I shall not have an opportunity to present to them personally, in the course of three months. Yea many may read, and have time to consider, a subject, which I may never be able to present to them in any other way.

The object of the Society which we wish to establish is, to make known the true God, and Jesus Christ whom he hath sent, which is eternal life. This knowledge is obtained only by the lively oracles, contained in the glorious Gospel of the blessed God. It is a Christian Society which we desire to build up in our State. Not in name only but in spirit and truth. I am aware that many persons are called by our name, merely because they occasionally attend our meetings. And we have to lament that some among us, as well in other denominations profess to hold the truth, as we understand it, who hold the truth in unrighteousness. They do not adorn their profession as we should desire, and this they will be ready to confess. But they may not belong to a regularly organized church or society, hence they cannot be disciplined or excluded from such society. They must stand or fall to their own master. The virtuous and christian like ought not to be the reproach, which properly belong to men of a different character. Men of little or no solid principles will often fall in with a new doctrine or society, which is rising and spreading in a place. And especially if their standing is not good, or pleasant, where they have usually belonged. And many times other motives, than the pure love of truth and righteousness, influence people to connect themselves with a society.

Now, dear brother, I am desirous that a better state of things should exist amongst our Societies. We have been too loosely organized. Sometimes all who were interested in a fund, have given their names as members of a society, who have not given any thing more to promote the cause not even their presence at a religious meeting. Nevertheless they take the name of Universalist. A few individuals have to bear the burden, and when they have labored for a time alone, they get discouraged, because others do nothing. In every society there should be an equality among the members, or each one should act his part well, as he is able in order to their prosperity. It is of no use to have a large number in an army unless they are united and well disciplined. The more the greater the confusion when driven before their enemies.

I really fear, that some take our name, who have no faith in divine revelation. May not people class themselves with our Societies who only wish to take away the reproach which may justly fall on them, as unbelievers, not only in Jesus Christ, but even in God his Father? Do we not meet occasionally with persons who are called Universalists, who are more properly Nothingists, Deists or Atheists? They like our system of religion better than orthodox or limitarianism, they pretend, but what will they do to support it, or to adorn it? Do they not bring a reproach upon the cause, by their unbecoming tempers, speeches, and behavior? Now what shall be done? Ought we not to preach that our hearers shall know that we are christian Universalists? I cannot fellowship those as christians who do not believe in Christ, and try to follow his instruction and example. I can wish an enemy well, and hope and pray that they may be convinced of the truth, and converted to righteousness, but I cannot consider any as christian friends, who ridicule the Bible and condemn the Savior. I hope my brethren mean to be christian Universalists.

It shall be my object not only to invite our friends to open their hands, but their hearts: to enlist their affections in the cause of universal grace and love; and urge to a union of personal effort to organize and build up christian churches or societies; taking the New Testament as their guide in faith and practice; and Jesus Christ the Captain of salvation for their leader and commander.

I would advise my brethren to receive none into Society, who do not profess faith in Jesus Christ as the Son of the living God; and who will promise to make him their example, in word and deed. — Members of christian Societies, should be moral, temperate and honest persons. And each member should be actively engaged to build up, and honor the Society to which he belongs. Societies cannot flourish and prosper unless the members are united together in love and peace. Behold how good and how pleasant it is for brethren to dwell together in unity!

It would be pleasant and profitable for Societies, to assemble together on the Lord's day, to read the scriptures, and other religious books; to pray and sing, and exhort one another, as fellow travellers to a better world.

The First Christians practiced in this manner. And Christians of every name have followed their example, in this respect; though there are different forms and modes of worship among them. By exercising themselves in this way, they

may soon find gifts among them to the use of edifying. Young men will come forward to read and sing; and pray and exhort; and if they have not great honor in their own town and country, they will have honor in other places, where they conduct with propriety. In such little meetings the speaker may improve his own mind, and edify the hearers.

When Societies are properly organized, in neighboring towns, it would be desirable for them to unite, and employ a preacher, who may labor in a number of places, according to their number and ability to support the preached Gospel, and in Villages where sufficient numbers can be collected, Sabbath schools for their own children, and Bible classes for young people, may be made useful and entertaining. Children who associate in week day schools, are pleased to go with them on the Sabbath. As other orders have their Sabbath Schools, I see no better way, than for Universalists to have theirs. There is, however, a better way, if parents would teach their own children at home, as my parents used to do every Sabbath after meeting where parents live a distance from neighbors they should be particular to have their children read and learn the holy Scriptures, when they are young.

Christian brethren, of the Universal faith, permit your friend and servant, to reason with you on these things. The cause of truth and righteousness, is the most glorious and precious cause of Christ and God. Those only can enjoy the presence and love of God and Christ, who love the truth, and practice righteousness. This glorious cause has ever engaged the attention of all holy and benevolent beings in the universe. The God that made us and the Savior that died for us, are supremely devoted to the prosperity of this cause. For this grand object the material heavens and earth were created to be subservient. For God's pleasure and praise they are, and were created. The angels in heaven, and all good men on earth, have been engaged to promote this important object, as their greatest honor and happiness.

The most enlightened and virtuous part of all nations, in all ages of the world, have felt that wisdom and virtue were pearls of the greatest value. People of every order and sect of religion, are now engaged in the cause of what they suppose to be true and righteous. The example of others, should engage us all to enlist in a good cause. Jesus Christ is the captain of our salvation. We do not expect salvation, except by the mercy of a love of God, through Christ Jesus. We do not think our eternal life and happiness depend upon our poor imperfect merits or services. We think we have had more from God already, than we have given him: so that we are in debt to him, rather than he to us, for the use we have made of our time or talents. Instead of using our free agency as we ought, we have too frequently abused it, to sin and vanity, and folly. Hence our free agency has plunged us into many hells already: and nothing, I think, but God's free grace can ever raise us to the heaven of heavens. There Jesus has already entered in our behalf. Let us set our affections supremely on things above where Christ is exalted at the right hand of God. Let us endure hardships as good soldiers of Jesus Christ. No one is worthy the name of Universalist who does not desire and aim to be a faithful follower of Jesus Christ, the Son of the living God. Good soldiers are patient, active, persevering and obedient.

Sin is an enemy which has invaded our world, and involved thousands and millions of our race in actual bondage and misery. This enemy is already at our doors. He is deceitful, and tormenting. He is marshalled to the war. His troops are numerous. Our friends are already taken captive, and many of them wear his chains. They are bound with the cords of their sins. They are in the bonds of iniquity. They are shut up in moral darkness as to serving God, and the beauty of holiness. They are imprisoned in unbelief and ignorance of the spiritual liberty wherewith Christ maketh his people free. Some seem to love their conquerors. Many groan for deliverance. Shall we not listen to their cries? Shall we not reach out an arm for their help? But we must take heed that we stand fast in the faith. We must quit ourselves like men: Be strong and of good courage. When we reach out a hand to our brother, we must keep a good field of Christ with the other: or we can do nothing towards delivering him: he may draw us from our standing, and drag us down to the dark pit of Atheism and destruction with himself.

Our pious and political fathers, when exposed to civil and religious tyranny, set us an example, to resist slavery and oppression, whether of man or manners. We profess to love liberty. Let us not be slaves to error and sin. We wish to have our children free. But they cannot enjoy it long in ignorance. The knowledge of God and religion is most important. This is eternal life. All other knowledge is of little value when compared with this. We would have our children the Lord's freemen. Not to reject the Bible and the Gospel of Christ, but free from human creeds, and the traditions of men. We would obey God, but not bow to the dictates of feeble, fallible men, like ourselves. Let us, brethren, awake to our duty as Christians, and train up our children, in the nurture and admonition of the Lord.

S. S.

For the Christian Intelligencer.

THE LOVE OF GOD.

There is much said, in the holy scriptures concerning this attribute of the Almighty, and much more can still be said and never cause satiety. 'Tis a glorious theme to dwell upon; for surely what can be more pleasing and satisfactory to the mind to contemplate, than the unbounded love of God! 'Tis a theme that will never become unpleasant to the thinking mind. The more it is contemplated, the more glorious is its aspect and the more brilliantly do its qualities shine forth. Not a more delightful subject for the employment of the mind, can be selected. 'Tis of a most lovely nature, consoling the broken hearted and causing the mourner to rejoice with joy unspeakable and full of glory. The genial rays of a summer's sun clothe all nature in smiles and diffuse life and beauty through the whole vegetable kingdom; so the love of God, shining forth most brilliantly from the mental kingdom, sheds its divine rays o'er the dejected mind, and causes it, enlivened by its life giving influence, to bound with elasticity through the vast immensity of space, and revel in the fair fields of happiness and felicity. Its influence on the mind is surely of a most salutary nature, notwithstanding it has been asserted to the contrary. Some pretend to say, the preaching of the unbounded and universal love of God has a pernicious tendency and exerts a dangerous influence on community, and that the only safeguard to the morals of society, is the continual proclaiming forth the sufferings and miseries that will ultimately fall on that unfortunate class of mankind, whom our blessed God has created for the purpose of tormenting forever in order to enhance the joys of his favored few, or has so constituted them that they will inevitably plunge themselves in the dismal abyss of never ceasing sorrow and woe, or in other words the preaching the vengeance and wrath of an angry God! But let us reflect a few moments on this subject, and see if they have arrived to a just conclusion. The preaching of the unbounded love of God to man exert an influence prejudicial to the morals of society? I have a brother who loves me dearly and is continually exerting himself to do something for my interest. I have a mother who has never spared labor or pains, to render me happy, and when in trouble and affliction, to console me and ameliorate my condition; and I also have a father, who has never ceased to perform deeds of benevolence and kindness towards me, and who would sacrifice his own interest to promote mine, so strong are his attachments, for me. Now, is it a natural inference, having these things told me, that my brother, my father and my mother had ever exerted themselves to promote my happiness, and were still doing offices of kindness towards me, and ever would continue so to do while life was spared them, that I should hate my brother, curse my mother and disobey the laws of my father? Think of these things, ye, who say the preaching of the universal and unbounded love of God to man, or the universal salvation of mankind, is attended with consequences prejudicial to the good order and morals of society.

God so loved us that he gave his only begotten son to die for us and save us, not in our sins but from them. O what unbounded love! what pure and unsullied benevolence! what a charming trait in the character of our blessed Father in heaven! Truly, his love must be without bounds and without limits. In contemplating his character we arrive at this grand conclusion, that he is love. "God is love." What a heavenly thing for the children of men, that they have a father in heaven who loves them and who has sent his son to save them, who "shall see of the travail of his soul, and shall be satisfied;" and, thank God, nothing will satisfy him, but the glorious consummation of his mission, to save a lost world, not a part of it only; and who "gave himself a ransom for all to be testified in due time." Now if the love of our God towards us be so great that he has freely offered up his only begotten son, to die for us, should not this love be reciprocal? and although we are not capable of loving with that purity, with which our heavenly Father is, yet ought we not to render to him the love which our hearts are capable, and show forth to the world that we love him by loving our fellow men and performing deeds of benevolence and kindness, and keeping ourselves unspotted from the world? Ought we not to be consistent and endeavor to imitate that God in whom we profess to believe and follow the example that his son and our Savior has set for us? My brethren, who consistently believe in the universal and impartial love and benevolence of our heavenly Father, think of these things.

[For the Christian Intelligencer.]

BR. DREW. — It might not be uninteresting to many, of your readers to learn the measures which are being taken to get up "a revival" in this part of our "Lord's heritage." Preachers are sent from distant towns, to proclaim the "acceptable year of our Lord" to all those who are willing to submit, and be saved by grace, as they term it, but in fact it is work or be eternally damned; and to heap the wrath of an infuriate majesty upon those who are so stubborn, and impatient, so they term it, as not to be moved by their thunders, and blasphemous preaching. Is it not blasphemous?

What could more blaspheme our God, than to present him, to a congregation as being clothed in vengeance, taking pleasure in the immortal misery of his helpless offspring who are not capable of performing one act, either good or bad without his assistance. Oh! my God, is such the truth concerning thee. Didst thou disturb the peaceful shades of nonentity, and bring into being millions of creatures, expose them to pains and sufferings in this life, and the pains of hell forever? Hast thou committed an immortal treasure [the souls of men] into the hands of mortal beings, or hast thou reserved the keeping of this to thyself? our soul responds with the latter; hope brightens, and cheers our heart with gladness. During a quarterly held in this town at the barn of Mr. M. (three meetings houses in town) we were present, and what did we witness? sermons and exhortations filled with the thunders of Sinai, and attended with long deep groans and sighs which verily bespoke the gloom of the doctrine, which does not drop like the rain, and distill like the dew, but which drops like showers, and distills like thunder storms — the doctrine of men, priestcraft, and delusion. It does not bring peace and gladness, but brings gloom and disfigured faces. It brings groans and sighs, no groaning in the gospel, altogether under the law the Jewish law too. We listened with all reverence to a sermon delivered by Br. W. a Unitarian from S——, he preached a very lengthy discourse, closed with an exhortation to the impenitent part of his congregation. Never did we witness more — the thunders of Sinai were portrayed, sinners represented being, as on the verge of immortal destruction without the least shadow of relief, only by their own exertions. If it had been the case that any were actually on an awful verge, we verily believe that his preaching, instead of rescuing them, would have plunged them headlong into the abyss. He did not present the love of Christ, to them, perhaps he had forgotten that this had the constraining powers, but he presented to them the terrors of the Jewish law, viz. "Fear not them which can kill the body &c. but rather him who hath power to destroy both soul and body in hell." [This was referred to the future world. [the destruction] He exhorted long, much did he try to frighten them, and get them on their knees to be prayed for, but alas! not one came forward, and being exhausted he closed. This was the second day, no reformation yet, seeing a little prospect it was concluded to continue the meeting longer, and in the space of three days succeeded to revive one old convert, and get a few on their knees to be prayed for. Thus it took five days to revive an old convert, and terrify a few others. Query. How long would it take to convert the world. The meeting we understand commences in this place again this week, you shall have the result in my next.

Montville, June, 29.

EASTERN CHRONICLE.

"And catch the manners living as they rise."

GARDINER, JULY 25, 1834.

FIRE. — On Monday evening last, about ten o'clock, the Store of Benjamin Shaw & Co. in this village was discovered to be on fire. When discovered the flames had made considerable progress and in a few minutes more would probably have been too far under way to have been mastered. Owing to the timely discovery and the very judicious management of those who made it, the fire was suppressed without creating any alarm. The goods and store are damaged it is said to the extent of three or four hundred dollars. Insured.

LATEST FROM EUROPE. — PORTUGUESE AND SPANISH AFFAIRS. — The struggle for the Crown of Portugal may be considered as ended, by the surrender of Don Miguel, at discretion, on the 27th of May — making exactly eleven years, to a day, since his alleged usurpation of the throne of his father. It is stated that he has taken refuge on board the St. George, British frigate. The fact was officially announced in the House of Lords on the 4th of June by the Marquis of Lansdowne. Don Pedro, Duke of Braganza, in behalf of his daughter, Donna Maria, the acknowledged Queen of Portugal, on the 27th of May published an act of oblivion of all political offences committed since the 31 of July, 1826, to all persons who shall submit, or offer to submit, within forty-eight hours after the promulgation of the decree in the chief places of the districts, to the Queen's Government.

Don Carlos, the leader of the insurrection against the Queen Regent of Spain, has also surrendered — and is to depart from the Peninsula. He has gone on board the Donagel, British line of battle ship, for the Mediterranean.

The events which rapidly preceded these important changes, we give in detail under our foreign head. It appears that the Duke of Terceira, commander of the Queen's forces, after the surrender of Coimbra continued his march upon Thomar, towards Santarem, where Miguel remained with his troops. On reaching the heights of Alentejo on the 16th of May he found his enemy. He attacked them in three columns, and, after an obstinate struggle, carried the positions. The victors took several officers and 1060 private prisoners, and 8 pieces of artillery. The Duke followed up his success, and on the 18th entered Santarem, which had been abandoned by Don Miguel after the battle and the approach of Gen. Rodill. Miguel and Carlos had with them about 7000 men of all arms, for Evora. They were closely followed, and finding themselves upon the brink of destruction, and destitute of troops, entered into a negotiation to leave the Peninsula. The double surrender took place at Evora — so that Spain and Portugal may be considered to approach the state of complete pacification.

We have no assurance derived from the previous life of Don Pedro, that his influence will be extended to advance the general cause of humanity — or promote the interests of trade. There is one circumstance, however, to be considered, that, whatever rights Miguel may have over the Crown of Portugal, he has no claims upon the sympathy of the world. His conduct has been marked by odious tyranny — by excessive bigotry — and by the most narrow prejudices.

Pedro, probably, has more civilized notions, and, though his moral character is none of the best, we may safely conclude that he will do nothing to embroil his daughter with the Governments of France and England. His recent act of amnesty speaks of the ardent desire he has to rally round the throne of his daughter all minds, all wills, and all hearts.

The principles of free trade, which have existed with more or less limitation in the Brazil, will probably conduce to the establishment of a more liberal system in Portugal. — *Boston Evening Gazette.*

The ship Francis Depan, Capt Robinson, has arrived at New-York from Havre, bringing dates from Paris to the 6th of June.

The papers contain no political news of importance. It appears that Mr Livingston, United States Minister to France, was at Amsterdam, which was the cause of his not being present at Lafayette's funeral. — The papers furnish copies of an interesting correspondence. The first letter is an answer of the son of Lafayette to an address of condolence of a deputation of the citizens of the United States in Paris, and the second is a letter to Mr Barton, U. S. — Charge d'Affaires at Paris, inviting him to act as Pall Bearer, and the third is the answer of Mr Barton to the letter of George Washington Lafayette.

The French Government had received the ratifications by the three other Powers, of the Treaty of the 22d April, which were exchanged in London on the 31st of May. — The great object of this has been accomplished by recent events in Portugal.

The Emperor of Russia was about to visit the Crimea.

Late from Mexico. — Letters from Mexico, and Tampico, dated June 11th, confirm our previous rumors, that that republic is again in a complete state of revolution, and a worse one than they ever had. The old warrior, Gen. Santa Anna, is triumphant — all the States are turning in his favor, and the Priests had supplied him with money. Puebla was attacked by the government troops; the result was unknown — the defence being very obstinate.

Coroner's Inquest. — Yesterday morning an inquest was held by Prince Snow, Esq. on the body of a man found drowned in the dock at India wharf. It appeared in evidence that it was the body of Mr. Robert Simpson, who had been missing from his house in Myrtle Court since Saturday last. He was a temperate man, but had appeared a little deranged recently. To each leg of his pantaloons was fastened a stone of about 7 lbs. weight, and as there were no marks of violence upon the body, it is presumed he drowned himself. He was formerly a seafaring man, and resided at Portsmouth, N. H. He has left a wife and eight children.

Boston Patriot.

Boston Farm School. — We learn from a gentleman who has recently visited Thompson's Island, where the Farm School and Boys' Asylum is to be located, that the spacious building contemplated for that institution is so far advanced, that the roof will be closed in within a few days — and the whole building and accommodations will be completed with all convenient despatch. The House is placed in an elevated situation, and may be seen by all who pass in the harbor, particularly by the passengers in the Hingham Steam Boat. — *Mer. Jour.*

Daring Exploit. — Taking a turn in the Mall on Saturday afternoon, we saw a man standing upright with both feet on the very apex of the pine-apple, on the top of the State House, which it seems is undergoing all necessary repairs within, and a coat of paint without. For this purpose, a staging has been erected round the cupola, or lantern, and this man had ascended some feet higher than was necessary, for the sole purpose, as it seemed to us, of standing where in all probability no one ever stood before. From the upper part of the Mall, opposite Winter street, where we were standing, he was probably upwards of 200 feet above us, and looked no larger than a doll, or a child a month old. He was probably a member of our fire department, as there are no feats of daring and intrepidity with which those gentlemen are not perfectly familiar. — *Bos. Gaz.*

Death of Citizen Genet. — Edmund C. Genet, Esq. died at his residence in Scho-dack, Rensselaer county, on Tuesday, after an illness of two days. Mr. Genet came to this country as Minister of the French Republic, soon after the revolution, and when superseded, took up his permanent residence among us as a private citizen.

A Smyrna article, April 29, states that piracies had recommenced in that neighborhood — one of the vessels attacked was a Turkish armed galliot, from Salonica, 30 of whose men were massacred.

Among the late Acts of Congress is one appropriating \$181,000 to rebuild the frigate Congress; another, appropriating \$50,000 to procure a live oak frame for a frigate, to be called the Paul Jones. Also, \$40,000 for building two brigs or schooners of war, and \$120,000 for the erection of a bridge across the Potomac at Washington, with a draw of 66 feet at the Southern channel, and 35 at the Northern.

One hundred and sixty four dollars were collected at Boston in the Catholic Cathedral, on Sunday last for the benefit of the Poles.

The trial of Robert C. Hooper at the Municipal Court, on an indictment for sending a challenge to fight a duel, has been continued until the next term.

Major Neville, of Cincinnati, has been requested to deliver a funeral eulogy on Lafayette. The grandfather of Major Neville was the aid and friend of Gen. Lafayette during the Revolutionary War.

Appointments.

Br G. Bates will preach in Bowdoinham 1st Sunday in August.

Br S. Stetson will preach next Sunday in Wadsworth; first Sabbath in August, in Durham near the Bend, and on the second Sabbath in August in Harpell Island.

The Editor, by request, will attend in Hampden next Sunday and preach a funeral Sermon on the death of Capt. Wardwell.

MARRIED.

In Portland, Mr John L. Meany to Miss Louise Radford.

In Saco, Capt Lewis Wakefield to Sarah L. Moulton.

In Brunswick, Mr Hiram Eoc to Miss Lucy Crowell.

In Surry, James Moore to Miss Jane Flood.

In Calais, Mr Philip Foster to Miss Mary Pettygrove.

In Robbinston, Mr Daniel Peers to Mrs Christiana Finley, both of Perry.

In Lincolnville, Rev. John N. Rines to Miss Mercy D. Pease of Hope.

DIED.

In Litchfield, Mr. Harvey B. Jewell, aged 21.

In Scarborough, Miss Rebecca, daughter of Nathaniel Berry.

In Brunswick, Mrs. Mary G. wife of Gen. R. T. Dunlap aged 45.

In Malawaska, Me. Mr. M. 1st aged 10th.

In Litchfield, Mrs. Martha Lawrence aged 54.

In Bowdoinham on Tuesday, the 15th, inst. Mrs. PEXKLOPE, D. wife of Capt. NATHANIEL LAXON, aged 47 years.

Mrs. L. was truly a discreet and amiable woman. Her religious views and feelings, during the latter period of her life and especially during her last sickness, are known to have been most comforting to herself and gratifying to her friends. — She gave many directions concerning her burial, but a few days before her death with great calmness and composure of mind; and requested that her favorite preacher Br. Bates should be invited to preach her funeral sermon, on the day of her next appointment in this place.

Mrs. L. had been educated in the doctrine of the Calvinist Baptists; but some eight or ten years ago, becoming acquainted with the views of the grace and love of God as held by Universalists, she ever after gave a preference to their views and their preaching, and her death was a member of the Universalist Society in this place. She enjoyed but a feeble state of health for the last two years of her life, and during this whole period has been gradually sinking into the grave. But through her long and lingering sickness, and especially during the last part of it, she was remarkably comforted and supported by the hopes and consolation of the gospel. — The peace of God which passeth all understanding, appeared to keep her heart and mind through Christ Jesus. Her mind was evidently stayed on the Lord; for she manifested such heavenly serenity and reconciliation to the will of God in the immediate prospect of her departure, and at times such a desire to depart and be with her Savior and father in heaven, as excited the admiration of Christians of different names who visited her, and called forth their gratitude to the Father of Mercies on her account. And not only had she a "hope, which is as an anchor of the soul," but she had a "conviction, that God would in his own time receive her all mankind to himself and bring them to his heavenly kingdom; thus affording another proof, that Universalist views of the character of God and his designs of mercy towards his creatures, so far from destroying the Christian's peace and hope in a dying hour as some pretend they must, that they can and do often greatly encourage them. — *Com.*

PHINNEY, DENNIS, & PACKARD,

SILK, COTTON, & WOOLEN DYERS,

Water Street, AUGUSTA.

DYE and FINISH in the best manner, gauze and lace veils; French and Italian crapes; silk and cotton plush; silk and cotton velvet; silk and worsted curls; camel's hair shawls; silk and cotton lace; casimere and merino do.; hosiery and gloves; ribbons, tawes, braids; sewing silks, threads, &c. Also, ladies silk, pouter, crapes, langes, pulmonary, and Josephine dresses. Likewise, ladies and gentlemen's woollen garments, fancy and permanent colors on cotton and woollen yarn for weaving and carpeting. Also, clean ladies and gentlemen's garments; likewise, carpets, shawls, blankets, and military garments, &c. Mildews and other stains removed from cotton, linen, &c.

Agents for receiving Goods. — In GARDINER, Mr. Phineas Sager; in HALLOWELL, Edmund P. WINTHROP, P. Benton, Jr. & Co. July 22, 1834.

NOTICE.

THIS may certify that I have relinquished to my son CHARLES B. GARDINER his time until he is twenty-one years of age, to transact business for himself, and shall hereafter call on no one for his wages, or pay any debts of his contracting.

Gardiner, July 18, 1834.

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THE CHRISTIAN FRIEND.

SHOULD the plan be approved by our friends generally, the publisher of the Christian Intelligencer will issue from the Office of this paper, a periodical entitled "THE CHRISTIAN FRIEND," devoted to the dissemination of the doctrines of the final purification, holiness, and happiness of the whole family of man.

The plan upon which he proposes to conduct "The Christian Friend," is as follows: It will contain brief discussions and Essays maintaining the truths of the "glorious gospel of the blessed God." — Explanations of passages of Scripture which are supposed by Unitarians to be inconsistent with faith in the "restoration of all things." — Scriptural illustrations. — Occasional Sermons; Moral Essays and Tales calculated to strengthen the faith in the true gospel, promote morals and enlighten the understanding; Religious Intelligence; Poetry; Biographical Sketches, &c. &c. Acrimonious controversy will be scrupulously excluded, and nothing shall find a place in its columns calculated to give pain or just cause for offence to any individual of any sect or denomination. "The Christian Friend" will be conducted with particular reference to the tastes, inclinations and pursuits of females and youths, but we trust it will not be devoid of interest to masculine minds of every age and grade.

It will be published once a fortnight on a whole sheet of fine paper a trifle smaller than the sheet on which the Intelligencer is issued, and will be printed in the quarto form; that is, each paper will be folded once more than the Intelligencer and will therefore consist of eight pages. This mode of printing and publishing is adopted in order to save postage, as the postage on a whole sheet is no more than on a half; and a paper issued once a fortnight on a whole sheet will not of course, subject a subscriber to but half the postage annually which it would if issued weekly on a half sheet. Besides this, much more reading matter will be inserted in the course of the year, as the space occupied by the title, terms, &c. will be but half as great as though published weekly.

The price will be one dollar per annum, in all cases to be paid in advance. This must be an inviolable rule. To induce a general circulation of the paper the publisher will himself pay the postage on packages containing not less than ten papers. That is, if any company or individual will forward to him, free of expense, ten dollars, or a larger sum, he will send to such company or individuals free of postage, as many papers as there may be dollars, for one year. And as a further inducement to circulating the "Friend" any individual who shall order and pay for twenty papers shall be entitled to a copy of Whittemore's "History of Universalism" — and some other Universalist Book or Books of equal value for every additional ten copies so ordered.

The publication of "The Christian Friend" will be commenced as soon as such an extension of our Christian friends opinions shall have been received, as will warrant us in the belief that the plan is favorably viewed.

It will be proper here to remark, that most of the matter that may appear in "The Christian Friend" will also be inserted in the Christian Intelligencer. Gardiner, July 16th, 1834.

PRINTING executed on the most reasonable terms at this Office.